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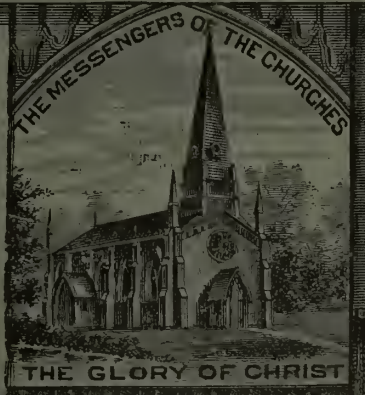


MARCH, 1894.

# HERALD OF MISSION NEWS

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MARCH,

1894.

## OUR VIEWS OF MISSION WORK.

### THE COMPARATIVE CLAIMS OF THE FOREIGN FIELD.

*Rev. T. H. Acheson, Hopkinton, Ia.*

"Why do you urge so much the needs of the savages of Borrioboola Gha, when there is so much yet undone in our home fields? Why is so much money sent abroad when so much is yet needed here? Why does the Church work herself into such enthusiasm over the poor heathen of Africa and Asia, when practical heathen are perishing within sound of her bells and within sight of her doors? Why does she spend so much energy in trying to cultivate the tracts of far-off Sinim, when her own home fields lack so much yet of highest cultivation; when even briars and thorns are springing up constantly about us, and growing, many of them, luxuriantly? Why not attend more to home affairs first? Why not be reasonable and consistent in our zeal?"

The actual work accomplished by the Church, the true sphere of her operations, the nature of her obligations, her ability, latent as well as active, and these, along with the condition and extent of the Foreign Field, have not yet become so fully understood and apparent, as to dissipate wholly the remonstrance presented above. It is given here more completely clothed

than usual. It is more dimly felt in some minds than in others, and it is more often felt than expressed. It is rare among active Christian workers. Yet such an objection exists, and is not entirely absent among members of the Christian Church.

Dr. Strong tells us of the church treasurer, who, when his pastor brought his annual contribution to the American Board, said: "You ought not to do it. I don't think it's right. You ought to stop giving to Missions and preach for us on a smaller salary. We are heathen." Somewhat in the same line was the objection of Crowninshield, on the floor of the Massachusetts Senate, when the matter of granting a charter to the American Board was before the Legislature, to the effect that it would export religion, when we had none to spare.

It is certainly true that no one, in his anxiety for the foreign field, should overlook, or comparatively forget, the home field at his feet. No adequate excuse can be offered for our neglect of Christ's work here at home. Much more should be done. Much more could be done. Men and women and children are not reached who could be. Open doors that could be entered are not entered. Mission schools that could be started are not started. No congregation has done all in its power for



its own neighborhood, to gather in souls, to promote reform, to witness for truth. No denomination of our land has reached the limit of its ability, other just claims also being considered, for work in this land. It is a plain, undeniable truth that the Church has much failed in employing her available forces and means for the improvement of the home field.

The interests of the home field must, moreover, be recognized, protected and cherished, because of its vital relation to the foreign work. The home field is the human foundation of Foreign Missions. It is the root of the Foreign Mission plant. It is the head spring of the Gospel stream that flows through foreign lands. It is the base of supplies; the headquarters; the endowment fund. The more sinners there are converted at home, the broader is made the basis of the foreign work. The more spiritual the home field becomes, the more will the lines of its interest, prayers, and activity radiate toward foreign shores.

But let it be remembered, too, that much more work could be done in the home field without additional outlay. Money is not always necessary. More Christian people could speak to their unsaved neighbors; and such labor doesn't cost money. More church members could do Home Mission work in their own communities, inviting people to the house of God and to prayer-meeting; and such work is not expensive. More Sabbath school scholars could be gathered in, more sick people could be visited, more literature could be distributed; with little, if any increased expense, and without withholding money now given to the foreign work.

There seems at least some truth in the assertion that those who defend themselves from Foreign Mission claims by taking

refuge behind the Home Mission plea, are among those who do the least for the home work after all. John G. Paton, referring to the period between his offer to go out as a missionary and the time of his departure, says: "Some retorted upon me, 'There are heathen at home; let us seek and save, first of all, the lost ones perishing at our doors.' This I felt to be most true, and an appalling fact; but I unfailingly observed that those who made this retort neglected these home heathen themselves; and so the objection, as from them, lost all its power." A writer puts into the mouth of one of his characters this remark: "I belonged to that large class of individuals—you can find plenty of them in any church—that are awful took up with Home Missions when the collection for Foreign Missions is being taken, and when the Home Mission collections are taken they are too poor to give." Unalloyed zeal for the home field is not always the ruling motive that actuates the defender of the home work against the foreign.

Referring now more specifically to our general subject, we may find it profitable to consider briefly some points as to the Comparative Claims of the Foreign Field.

*I. The Foreign Field is vastly greater in Extent than the Home Field.*

It may be well here to define the terms Home Field and Foreign Field. It might be presumed that these two would include the whole world; but we shall here, under this point, speak of the home field as the United States, and the foreign field as the world, except North America and Europe; though we should remember that in the two last named divisions there are different places in need of real and much Mission work.

How many inhabitants does the home field contain? About 65,000,000, many of whom are converted now. How many people are in the foreign field, as we are here considering it? Perhaps as many as 1,100,000,000, nearly all of whom are yet unconverted. Then the foreign field in size is to the home field as seventeen to one. This difference, remember, relates simply to extent. We have yet to observe the difference in condition. But is it not a tremendous fact that the foreign field embraces as many people as would make seventeen nations, each as large as the United States!

*II. The Foreign Field, to a great extent, yet lacks Gospel Contact.*

This is a matter of the greatest moment, and should be borne in mind when comparison is made between the two fields.

There is vast difference between the condition of the unconverted who have the light about them, and those who have it not. There is difference both in privilege and responsibility. Those who have the light are much less pitiable than those who wander on in darkness.

We have the Gospel in our land. Its light is general and permanent. True, there are some destitute places among us; some real heathen within our borders. Perhaps we would find, after search, some places in our home field, so much in need of Gospel privileges as to startle and shame us. But yet the light of the Gospel floods our land. There are not many who do not know, or could not know, the way of life.

On the other hand, the foreign field, to a great extent, lacks the chance of salvation; lacks contact with the truth. Much of this field is wholly destitute of the Gospel; two-thirds of it is yet greatly in

need of light, and even considerable of the remainder lacks much of the information of salvation which we possess. A foremost authority on Missions has said that we may roughly estimate the souls that in Pagan, Moslem, Papal and nominally Christian lands still need to be reached with a pure Gospel at a thousand millions. Perhaps as many as seven hundred millions have never yet heard of the cross. It is said that Ecuador, with between one million and two millions of people, has no missionary and never had one; that Dr. T. B. Wood is the only Protestant pastor in Peru, with its three millions; that there are not more than twenty or thirty light-bearers in Chile, having two and one half million people; that Venezuela, population 2,100,000, has but one Protestant missionary; that Brazil has not more than one missionary, on an average, to every 175,000 souls. It has been stated that Thibet, with its 6,000,000 people; Manchuria, 12,000,000; Nepaul, 2,000,000; Hunan, 16,000,000, and Kwangsi, 5,000,000, have not a single missionary station. In one district in Northwest India, having 6,000,000 inhabitants, there are only three European missionaries. The State of Bhope has, it is said, 10,000,000 people and two missionaries. Though Mexico may not, possibly, be termed a Foreign Mission country, it is well here to notice the startling statement attributed several years ago to Bishop Hurst that in that country there are 8,000,000 people who never saw a copy of the Holy Scriptures.

These glimpses of the field give us some idea of the world's need of Gospel contact. It is well for us to pity the unsaved about us; and in one respect they are specially to be pitied, for they are acting against

the light; but certainly we should feel particular obligation to bring men everywhere into contact with the Gospel. Rev. J. Lees entered one afternoon in China an extemporized temple mat-shed for idolatrous worship, and succeeded in interesting persons present in the story of Christ. As he rose to depart, he tells us, after a previous effort to leave, an old white-haired man cried out: "Oh, do stay and teach us! We did not know this was wrong. Our fathers worshiped thus. We cannot find the door." Much of heathendom cannot find the door!

*III. The Foreign Field is immeasurably behind the Home Field in Equipments for receiving spiritual good.*

Not only is the foreign field much destitute of the knowledge of the way of life, but it is yet very far behind in facilities for receiving light and support. How meagre are the provisions yet made by Christian people for uplifting the heathen world!

Church spires all over this land point the way heavenward. The Congregational Church alone had recently over 4,700 church edifices in this country. The Methodist Episcopal had nearly 23,000. Bibles are about us everywhere. The leaves of the religious press are scattered over the land. The preaching of the Gospel goes on from week to week in different sanctuaries. It is probably necessary that we have one or two services in each congregation on every Sabbath; but does it not seem a little unequal that we have so much, when men and women on the other side of the globe do not even know that there is a Redeemer from sin?

A young physician, not a believer, said to Robert E. Speer one day: "How is it that the Church wastes so much energy on

the work abroad, when there is so much to be done in this land of ours?" Mr. Speer asked him what he thought would be a fair proportion of workers to keep at home, and a fair proportion to send abroad. He replied: "I suppose two-thirds here and one-third abroad would be treating ourselves fairly." If we would act according to such proportion, Mr. Speer said then or afterwards, "we would more than ten-fold multiply the ordained missionaries in the heathen fields from all the Christian nations in the world, and it would be sending 400,000 lay workers out into the foreign field." Protestant Christendom sends out to-day hardly more than 7,000 or 8,000 missionaries to the foreign field, including both the ordained and women missionaries, if we estimate on the basis of the statement made some little time since by an excellent authority.

"We ought not to send all our money away to the foreign field," recently remarked one, who is after all much interested in Foreign Missions, at the close of a service when a Foreign Mission collection, much better than that of the average Christian congregation, had been taken. A brief study of the report of that same congregation's previous annual report would have revealed the following facts. We change the amounts, giving them in round numbers, but preserving almost exactly the right proportion. The congregation is not large. The total contributions for all purposes were, we will say, \$1,800 for the year. Of this sum \$200 were given to the foreign field. The remainder, eight-ninths, with the exception of a contribution to a church in the British Isles, was used in the home field. Now mark the exact condition of things here. The home field contains



65,000,000 of people; nearly all of them have the light; possibly one-half of them converted now; churches, Sabbath services, Bibles, religious papers all over the land. And on this side of the line not far from the eight-ninths of the total were expended. On the other hand the foreign field contained over 1,000,000,000 people; few of them are converted; very many of them need a pure Gospel; 700,000,000 never have heard of Christ. And on this side of the line one-ninth of the total income went. Who will rise up and say: "That congregation is over-doing the foreign side of the work?"

Stations, churches, Bibles, missionaries, are much and widely needed yet in the foreign field. In the night of our apathy and of heathendom's spiritual gloom, may a voice from the typical Macedonian of all heathen lands—the voice of his need, if not of his consciousness, ring unceasingly through our souls: "Come over into Macedonia, and help us!"

*IV. Our Home Field has been in possession of the light for a Long Period.*

Never as a nation have we been in heathen darkness. We have had more or less light since the very beginning of our history in this land. And with regard to permanent provision for Christian work it is said that the date of the organization of Baptists in this country is 1636; of Congregationalists, 1620; Episcopalians, 1607; Presbyterians, 1690; Dutch Reformed, 1628. Our ancestors here and ourselves have had the light. This fact makes quite a difference between our privileges and those of the heathen; and increases our responsibility toward them. Our steps should not be hesitating as we bear to them the good tidings of great joy.

*V. Many Doors Opened in Foreign lands, in recent years, under the Providence of God, add strength to the claims of the Foreign Field.*

Dr. A. T. Pierson said at the Centenary Conference, London (1888): "I am only fifty years of age, and therefore a comparatively young man. I can remember when I was a boy of fifteen, that the burden in our monthly concerts of prayer was that God would open the doors of the nations. There was scarcely a door opened in those days. Even India was closed when Carey went there, through the pernicious influence of that avaricious Corporation that then practically ruled the country, but not in the fear of God. But look at what has been done, not only within the last century, but within the last thirty-five years. God, by mystic keys of His own manufacture, has thrown open the doors of the whole world. There is scarcely any nation to-day into the midst of which we may not go freely and from end to end preach the precious Gospel of the Son of God." There are difficulties yet as to freedom of work. Thibet may be still closed. There is a lack of friendliness on the part of Russia, Turkey, Turkestan, and, it may be, of other nationalities; but God has done much in recent years to open up the world to the Gospel.

*VI. Man is our Brother Everywhere.*

If not, where shall we draw the line? Shall it be between our own family and that of our next-door neighbor, or between him and the family six blocks away? Shall it be between our own city and the next, or between our State and the remainder of the country? Will we say that we will aid those of our own land, but not of Mexico, or Canada; or that we are under obliga-

tions to those of this continent but not those of Africa or China? We have special relations to those about us; but are debtors to all. God hath made of one blood all nations of men.

Dr. Skinner, when asking aid for Foreign Missions, was told by a gentleman: "I don't believe in Foreign Missions. I won't give anything except to Home Missions. I want what I give to benefit my neighbors." "Well," said the Doctor, "whom do you regard as your neighbors?" "Why, those around me." "Do you mean those whose land joins yours?" "Yes." "Well," said Dr. Skinner, "how much land do you own?" "About five hundred acres." "How far down do you own it?" was asked further. "Why, I never thought of it before, but I suppose I own half way through." "Exactly," said Dr. Skinner; "I suppose you do, and I want this money for the Chinese—the men whose land joins yours at the bottom."

And specially in this age, when distance has been practically lessened so much, are the people of the world bound together 25,000 miles around the world are not so much as they used to be. The Atlantic ocean is not half so wide, practically, as it once was. Africa and America are not so far apart. Syria is much closer than it formerly was. God, by such ties as the ocean steamer, the iron horse, the telegraph, the cable, and the newspaper, has bound the people of the world more closely together. The heathen are not so far from our doors as in times past.

*VII. Foreign Missions are a source of much Blessing to the Home Field.*

The answer to Crowninshield's objection, in the Massachusetts Senate, to the exportation of religion, was pointed and

practical; that religion was a commodity the more of which we exported the more we would have left.

Foreign Mission work opens up new avenues for the development of our spirituality; for the broadening of our interest, our reading, our study, our planning, our prayers, and our gifts. It unifies the Church; gives us common ground on which to work, common aims and endeavors, a common goal towards which to strive. Great blessing to our own church has come from our Foreign Mission work. Very few schemes, if any, of all that we have been engaged in, have been so fraught with blessing to ourselves as the missionary operations beyond the blue Mediterranean. It is a joyful fact that all right doing brings a blessing to the doer. The sphere of work is the sphere of growth.

Does not the reflex influence of the foreign work increase our interest, our numbers, our liberality? Ten thousand dollars to the foreign field do not take ten thousand dollars from the home work. It is doubtful that it decreases it one dollar. Yea, it may even increase it, and increase it much.

In conclusion, let it be said with regard to both the home and foreign work that *the Church has far from reached the limit of her ability in either direction*. How many have done all in their power in every way for the work at home and abroad? How many church members have given of their means all they *could*, and all they *should*, for the two mean the same? Let them stand up to be counted. It will not take long. True, some may have given well to Christian objects, while they yet were in debt to their fellow-men; but it may be that the fault was in the second place,



and not in the first. And is there not such a thing as owing God as well as man? The analysis of many a church collection, if shouted from the house-top, ought to bring, but might not, the blush of shame to different cheeks. In the Church of Christ yet the willing horse bears the heavy load. The backbone of Christian activity is a minority, more or less small, of the professed followers of Christ. The Church is not, by any means, on fire with enthusiasm in the service of her King. The average member does not seem to be aflame with zeal for the glory of God in the salvation of men. He does not appear to be striving as in a race. His efforts do not suggest that he is straining himself for the uplifting of men. He feels more in his heart than he does in his pocket for the heathen. There are quite a number of professing Christians, intelligent, cultured, prosperous, kind, and helpful, who appear, as far as work is concerned, to be seldom, or never, shaken out of a self-contented jog

toward the kingdom of glory. "Thy kingdom come" may be the petition of lip and knee, but heart and head, hand and pulse but feebly re echo the sentiment. A touching story is told of a poor blind woman, who, at a missionary meeting in Paris, put 27 francs into the collection. She was told that she could not afford so much. She answered: "Yes, sir, I can." When asked to explain, she said: "I am blind; and I said to my fellow straw-workers, 'How much money do you spend in the year for oil for your lamps when it is too dark to work nights?' They replied: 'Twenty-seven francs.' So I found that I save so much in the year because I am blind, and do not need a lamp; and I give it to send light to the dark heathen lands." Now, such may not be the measure of our duty; but will God ever answer the prayer for the coming of His kingdom until the petition is more generally and deeply desired in the Church, and more earnestly and actively wrought out in her life?"

## ITEMS OF MISSIONARY INTELLIGENCE.

### ABROAD.

MERSINE, ASIA MINOR.—A private letter from Rev. R. J. Dodds of Tarsus Mission, dated January 23d, contains a paragraph or two that we take the liberty of sharing with our readers:

Dr. Metheny has just fitted up a comfortable room with stove and fire for some poor Circassians, where they sleep and eat. They are a despised people, despised by Christians because of poverty, rags and dishonesty, and by Mohammedans, their co-religionists, I scarcely know why—perhaps on account of their reputation for

thievery, or perhaps because they are of a different race and have different customs.

Word from the interior shows much suffering from famine this year, and even here it is felt to some extent, though not so severely as in many other places. . . .

I preached last Sabbath on Paul and Silas in prison. The congregation numbered over a hundred, fewer than usual. I remember my father rarely ever had the privilege of preaching to a fourth of that number. When the bell rang for service, the Arab part of the congregation, usually tardy, had not assembled, and, as some

were present who must have their portion in English, I began by explaining the 125th Psalm in that language, and then in Arabic. M. Hanna Haleby then translated my words into Turkish. He has a rare gift for doing such work and can follow a sermon of half an hour in length, giving it almost verbatim in Turkish. He has put the 23d, the 1st, and one-half of the 2d Psalm into meter in Turkish for use in special services, as, for example, one held in our church Sabbath night by Dr. Christie, of Tarsus, who happened to be with us over Sabbath. A large congregation, few of whom had been present at either of our services during the day, waited on his ministrations.

SUADIA, SYRIA.—The brethren in Suadia are full of gratitude to the Head of the Church for having called them to so inviting a field of labor. The outlook is very encouraging. The alterations and repairs on the Lower House have been completed, and a good home has thus been provided for the girls' school. We regret, however, to have to say that the money needed to meet the necessary expenses has not yet been contributed. Months ago a Call was issued, giving an accurate estimate of the expense and asking the friends of the work to send their offerings for this purpose to Treasurer Walter T. Miller, Cotton Exchange Building, New York City, with as little delay as possible. Churches and individuals will please bear in mind the Claims of this Mission.

LATAKIA, SYRIA.—No doubt the good friends at home who support the Lord's work here, and daily pray that His kingdom may come in this land of darkness and misrule, frequently look for fuller reports of work done, successes achieved

or difficulties encountered, little realizing what a small fragment of time there remains for writing after the work of each day is done, and how little disposed one often feels to such exertion after its worries and vexations are over. Then, too, any account of work done must to a great extent be a repetition of what has often been written before. But even a commonplace record of passing events as they occur from day to day may not be entirely uninteresting. The present school year, so far, has been marked with but little of an unusual character. The work has progressed up to this time without the opposition which was such a marked feature of that of last year.

You will be glad to know that the removal of the boys' school to the new building was accomplished without any objection on the part of the Government, and that the work has been greatly facilitated by this change to its present new and commodious quarters. We have not been able, however, to open any of the closed schools among the Fellaheen in the mountains, although no attempt has been made, as we feared might be done, to prevent them from attending the Boarding Schools here in the city. It is sad to think that this once open door has been so effectually barred against the teaching of the truth to this ignorant people, but God's ways are always the best ways, although we may often be little able to understand them. Early in November I visited the three schools which we have been enabled to keep open in the southern part of the field, in Soda, Mettin and Tartoos, and must tell you a little about the work there. The first place visited was Tartoos. The school there is supported almost wholly by our

native teachers, and is taught by a graduate of our boys' school here. It has been in progress about three years, and is in a very prosperous condition, with an attendance of twenty-five to thirty pupils. They seemed to be well drilled, and whatever they may lack, they seem to have acquired a large fund of religious knowledge. Quite a number were able to repeat the Shorter Catechism with proofs, and chapter after chapter from the Scriptures, besides giving very intelligent answers to questions on the same. After the examination of the school I was invited to spend the night with the Greek priest of the place, who is a very ignorant but kind-hearted old man, and who is very friendly to our work there. The next morning we were beset on every side by those having both real and imaginary ailments, and who were anxious to be treated.

After spending some time prescribing for them, we set out for the other villages, which we visited during that and the following day, every moment of our time being fully taken up, either in the schools or in seeing patients, and it was with difficulty that we were able to convince them that our work would not permit us to remain longer with them. On the evening of the fifth day we arrived home, after a weary journey of over a hundred miles, but glad of the opportunities presented for doing the Master's work.

And so it is, whether at home or in the villages—the amount of work one is able to do is only limited by his or her power of endurance. When here in town, I generally try to hold clinics two or three times a week, besides the visiting of patients at their homes. I wish I could picture to you the motley crowd that is often present

on these occasions. All kinds of people, of all creeds and no creed, in all sorts of garments and sometimes almost no garments, afflicted with almost every disease, real or imaginary. Thus they come, to the number of half a hundred or more, each seemingly more anxious than the other to have his case disposed of first.

The first half hour is always spent in Scripture reading, remarks and prayer, then follow the prescribing for cases and preparing of medicines, and this is made doubly difficult by the fact that all directions have to be repeated so often. I have seen patients return as often as two or three times, having forgotten the directions given them. The surroundings of many of them are of such a character, their ignorance and poverty so great and degrading, that one is often tempted to ask, What is the good? Perhaps in many cases it is fruitless, but results are at least occasionally met with, even in the most unfavorable cases, that encourage us to do what we can, feeling that here and there some good is done, some seed sown that shall bear fruit to eternal life.

J. M. BALPH.

GURDASPUR, NORTH INDIA.—The *HERALD OF MISSION NEWS* has been coming regularly and we enjoy reading the news of the work from your branch of the Church and other parts of the world which it contains. Having a little leisure, I will tell you something about our district, and how the work is prospering in it. This Gurdaspur district has four townships in it, which altogether contain a population of 823,695, and 2,314 towns and villages. For two of these townships the Gurdaspur missionaries are responsible. There are six



foreign and about 30 native workers to evangelize a population of 392,886, and these are scattered in 1,113 villages. Four of these are towns of over 5,000 each. My sister and I have worked in 234 of these villages in the past six years. This year we visited 127 villages, of which 25 were entered for the first time. As half or more of this vast population are women and girls, we feel that a great responsibility rests upon us. For with all our efforts, what we accomplish seems so insignificant compared with what must be left undone. The people are accessible, and receive the Gospel willingly; the limit to our work is only time and strength.

We have 733 Christians living in 26 villages. The Christians are mostly poor, and a great deal of our time is spent among them, trying to get them established in Christian principles. We find interesting work among the heathen for all the time we can give them. Below are a few incidents of our work among them. In Gurdaspur City, while visiting an intelligent doctor's wife, we read her the account of Christ's second coming, after which she said, "Oh! if only some one would come back from the dead, no one would doubt his testimony about the other world." We replied, "Oh, no! people would think he was an evil spirit and remain unbelieving, for Christ raised many and rose Himself from the dead and people reject their testimony." After talking with her a while about the Christian's hope and Christ's promises to them, she exclaimed: "If any one will promise me deliverance from the *pain* of death, the angels' inquiry and giving account in the grave and the assurance of heaven, I will become a Christian at once." She asked for a copy of the 51st Psalm.

In a village an old Mohammedan woman asked us to read about the birth of Jesus Christ. She wanted to know just how it was. After reading it she said, "It is not at all like people say it was."

In a baker's house, the wife and six of her neighbors listened with great interest to the reading of some portions of God's Word showing the need of repentance toward God and faith in the Lord Jesus, and the futility of good works. They made several visible signs of repentance, and two shed tears.

At another village, in the court of a low caste, an old woman and grandchild were quite blind. While trying to make the way of light and salvation clear to them, and while telling them that *sin* was the cause of all our troubles, the old woman quoted the words of the disciples to the Master, "I do not know who has sinned, this boy or his parents, that he was born blind."

In several villages questions were asked, showing that the good seed sown by Dr. Gordon and others who preceded us was being watered by God's Spirit and bringing forth fruit. One asked, "What is God, where is He, and how should He be worshiped?" Another, "What do you call sin?" "What is good works?" "Why do you do good works, if not to merit salvation?" "What benefit will we receive from giving in *God's name*, in the next world?" "Will our dead receive what we give in their name?" etc.

They are taught by their teachers that hearing is not beneficial unless they make an offering to their teacher. So we are frequently asked in this district to accept price. We tell them we do not take money, but if they wish they can give it to the poor in God's name. Giving is a part

of the every-day religion of this people, and when they are converted they ought to make liberal Christians.

ROSA T. WILSON.

#### AT HOME.

CACHE CREEK MISSION.—We had thirty-one children in school, and they had done so well that we almost dreaded the interruption of the holidays; but no such idea entered the children's minds, for, as the time drew near, they were almost wild with the prospect of a few days in the camps. We urged on them and the parents the necessity of being in school promptly at the first of the new year, and painted as vividly as we dared the glories of the Tree that we would have. Every child went home. In every vacation before this some of the children had remained at the Mission.

On Saturday, January 6, the day appointed, twenty-two of the children came in, two more on Monday, and Monday night we had the Tree. A young cedar from one of the mountain valleys did duty, and kind friends in the States had not forgotten the black eyes that would be looking for presents. Mittens, handkerchiefs, caps, books, dolls, pencils, etc., made quite a display on the Tree, and any one who saw the company that night never could be brought to believe that an Indian never shows excitement.

We had grown a lot of peanuts on the Mission farm, so we could give each one a generous sack of peanuts and popcorn, and a barrel had come the week before with thirty-two pink bags of candy, and that made enough to satisfy every one. Then we had given special invitations to all the parents and friends to come, and almost all, when they brought their children on

Saturday, had stayed for service on Sabbath, and were there on Monday night, and we had peanuts and popcorn and a little candy for every one, and they seemed well satisfied. Some good mother had sent with other goods a warm black bonnet, and this was hung on the tree and marked, "For the oldest Comanche woman in the house," and there was a good deal of fun in deciding who was to wear it, but finally it settled down on the head of an old grandmother present. School work started off the next morning and the parents started home. Does some one feel inclined to say, "What is the use?" Let me tell the rest of the story before you decide. Seven children were yet at their homes, and Mrs. Carithers and I started out to gather them in. We traveled 130 miles before they were all in school. If time and energy are of any value it was worth more than it cost if it did nothing more than bring the children back promptly. We aim in the school work to give at least one-half of the time to the study of Bible stories, Psalms, golden texts and questions, and in trying to make the study of these not a mere committing of words, but a clear understanding of what the words mean, so far as that is possible. We try to hold before our own minds, and keep constantly before the minds of the children, the fact that religion is the important matter.

If those who spend time in opposing the use of the Lord's money in education, would define exactly what kind of education they oppose, it would make the matter clearer, so readers would know whether they agreed with them or not. I can easily imagine educational lines along which the Lord's money should not be used; but, on the other hand, I am positive there are lines of educational work in which it is a duty to use the Lord's money.

W. W. CARITHERS.

*Fort Sill, Okla. Ter.*





To the Board of Foreign Missions of the

Reformed Presbyterian Church of North America:

We, the undersigned, have the honor to present to you that our beloved friend, the Rev. Henry Casson, fulfilled all the duties of his position as Missionary in our City with all the zeal, energy, faithfulness and sincerity which his office required; that as he labored in our City and mountains about, he was an example of charitable and good deeds, and a model to others of intelligence, piety, love and other distinguishing graces, by which he gained possession of the hearts of the people. Because of this we send you this petition entreating you to return to us this beloved preacher, so that we may continue to be made happy by his preaching and guidance, and may profit by his counsels and admonitions. And since you desire our good and upbuilding, we hope you will hasten to answer this, our request. May the Lord be with you.

L. Sabin

L. Vicks

W. Johnson

E. Estlin

J. S. Foster

J. H. H.

Wm. H. Burleigh

Wm. H. Burleigh

Asa Dugger

R. Dugger

Wm. H. Burleigh

Wm. H. Burleigh

Wm. H. Burleigh

Wm. H. Burleigh

At our request, Rev. Henry Easson has supplied the following information in regard to the foregoing petition :

The signatures represent five religious sects :

Reformed Presbyterian.....	19
Greek Orthodox.....	57
Armenian.....	7
Catholic.....	2
Mohammedan.....	8

The seal attached to a name does not necessarily imply that the owner occupies an official position, and, as far as I can discover, those on the petition are *private*, but used here perhaps to give the document a legal appearance.

It is the custom of the country that every business transaction, in order to be legal, must not only be signed but sealed ; and if a person has no seal, he is required to make the impression of the tip of his little finger. This is usually done by putting ink on the point of the finger and making an impression below the name. Those not having seals have omitted this on the petition as not necessary.

A number of those who have signed the paper belong to the leading families in Latakia, some of them holding office under the local government at Latakia, and others in the Consulates of the English, Greek and German Governments. Only one person indicates his official position, and after his name has written, "Muhtar (chief) of the Armenian Sect at Latakia."

There are only a few families of Armenians in Latakia and the names of the leading men are on this paper. They used to attend our services quite regularly and I trust they do so still, for as they have no priest and their Bishop visits them about once a year in order to get what money

they can spare, they are losing all faith in their old religion and we hope that they will soon, by the help of the Spirit, openly accept of the truth as revealed in God's word.

The nineteen Protestant signatures are those of residents in Latakia, with the exception of three from Jendairia, and include the names of the Elders and Deacons in these two congregations.

### SPEAR-POINTS.

As soon as a man gets right with God he can't bear the thought of being wrong with anybody else.

Every time a Christian goes wrong he makes it harder for some sinner to go right.

The man who is religious anywhere will be religious everywhere.

When you shake hands with a young convert don't do it with the tips of your fingers.

It is not a good plan for the head of the family to do all the giving.

No life is worth living that is not a blessing to others.

The man who controls himself leads an army.

Don't put yourself in the power of the man whose wife is afraid to ask him for money.

It is just as needful that Christians should rejoice in the Lord as that they should go to church.

Surround a sinner with happy Christians and he will either be converted or leave the country.

There is a moldy streak in your religion if you never praise the Lord when you can't have things your way.—*The Ram's Horn.*

## ALL FOR CHRIST.

Rev. J. Whitmore, of Madras, tells an interesting and very touching story of a young Brahmin who came into one of his services. He had wandered 2,000 miles seeking rest and peace for his soul. He was converted. His relations did their utmost to change his mind. The bitterness of parting with them was almost too much. Just as he was on the point of yielding to the tears and lamentations of his brother, he says the *vision of Christ* came to him, and he shook off his brother's embrace and departed, literally leaving "father, mother, sisters, brethren, houses and lands, for the kingdom of God's sake." He is teaching pariah children and leading them lovingly to Jesus.

## WHAT IT COST.

A methodical man died in Berlin recently at the age of seventy-three. When eighteen years old he began keeping a record which he continued for fifty-two years, which is the best commentary we have seen on the life of a mere worldling. His life was not consecrated to a high ideal. The book shows that in fifty-two years this "natural man" had smoked 628,715 cigars, of which he had received 43,694 as presents, while for the remaining 585,021 he had paid about \$10,433. In fifty-two years, according to his bookkeeping, he had drunk 28,786 glasses of beer and 36,096 glasses of spirits, for all of which he spent \$5,340. The diary closes with these words: "I have tried all things, I have seen many, I have accomplished nothing." A stronger sermon could not be preached than to put this testimony against that of the first missionary, "I have fought a good fight, I have finished my course, I

have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."—*The Golden Censer*.

## CHRISTIAN ENDEAVOR DAY.

On Sabbath evening, the 4th day of February, special services were held by the Young People's Christian Endeavor Society connected with the Second Reformed Presbyterian Congregation of New York, to commemorate the founding of the parent Society.

The meeting was opened by singing a portion of the 148th Psalm; and, after prayer, the President, Mr. Walter J. Greacen, who conducted the exercises with noticeable tact and impressiveness, called on Mr. R. W. Montgomery to present the following Report on the work of the Year at Home:

"Just before the Montreal Convention the founder of the Christian Endeavor movement completed a Christian Endeavor journey around the world. The journey covered about 39,000 miles, and everywhere were found hosts of Endeavorers. Over 350 addresses were made by Dr. Clarke, before audiences that aggregated largely over 100,000. More than twelve nations were visited, and these addresses were made, largely through interpreters, in over twenty languages. Several active societies were found on the Hawaiian Islands, and in Samoa are many heroic Endeavorers, some of whom have just gone as missionaries to Borneo. New Zealand has many zealous societies; so has Tasmania. More than six hundred societies were found in Australia, where, in all the large cities, conventions of great power were held. Among the events of the past



year has been the union of the Endeavorers of Victoria, Queensland, South Australia and New South Wales in an Australian United Society of Christian Endeavor. On to Japan went our travelers, and found Endeavorers from one end to the other of the Sunrise Empire. This year has seen the formation of a Japanese United Society of Christian Endeavor, with more than thirty-six societies, and over one thousand members. Japan has held this year her first national Christian Endeavor convention, and has established a national Christian Endeavor paper. To China next, where are Endeavorers not a few among our brethren of the Flowery Empire. These Chinese societies are scattered along the coast from Amoy to Shanghai, and this year they, too, have formed a united society, the Chinese United Society of Christian Endeavor. Christian Endeavor manuals have been published this year both in Japanese and Chinese. Without stopping to visit the Endeavorers of Siam and Burma, nor the many societies of Ceylon, our Christian Endeavor travelers went on to India. Here, in the north and the south, in the east and the west of this great empire, Christian Endeavor Societies exist, and they are all working most zealously for the Master. In many of the Indian languages the Christian Endeavor constitution has been printed this year—in Telugu and Tamil, in Bengalee, Hindustani, and Mahrati. A superintendent of these societies has been appointed, who is busily at work in their interests. From India the course of this Christian Endeavor journey, passing to Syria, left untouched on the north the brave Endeavor Societies of Persia, and, on the south, those of the Dark Continent. Africa is dotted with

societies. Some of these are in Liberia, in Guinea, in Cape Colony, Natal and the Orange Free State, while in the world's largest island, Madagascar, are over thirty enthusiastic Endeavor Societies among the natives. In Syria and Turkey Dr. Clarke found over forty Endeavor Societies, their members faithful to their pledge in spite of the bitter hostility of the Mohammedans to the Society and everything Christian. The president of the United Society next went to Spain, and then to France, holding meetings on the way with Spanish and French Endeavorers. At least nine societies exist in France. England was the last country visited, with side trips to Scotland and Ireland, where the Endeavor Societies are rapidly increasing. The largest national Endeavor convention ever held in England was held just before the Montreal meeting. English societies now number more than eight hundred. The president of the British section is a member of Parliament. Besides the omitted societies mentioned, this Christian Endeavor journey failed to reach those in Alaska, in the West Indies, Mexico, Brazil, Colombia and Chile. In all of these countries zealous societies are found. The memorable tour may be said to have ended at Montreal, where were delegates from all parts of Canada, from all parts of the United States, and, indeed, from very many of these missionary lands which had been visited."

Brief papers were read on the three subjects that Dr. Clarke had suggested for special study this year, Fellowship, Beneficence and Good Citizenship; and these papers, which are given in full, though in some respects crude and necessarily lacking the literary finish of experienced

writers, supply those, who know the authors and have been watching their mental and spiritual growth, with fresh illustrations of the value of this Church Society as a training school for the young:

FELLOWSHIP—First of all, our fellowship is with the Father, and His Son Jesus Christ. We all need it, for if we are left alone we will drift away. Let us look back to the early Disciples. Christianity began its early ministry with two men, not one alone. As one of our ministers has said: First, the Bible teaches it; second, the tendency of the age is in that direction. As evil is strengthened, so is good by fellowship; third, it works well; it deepens loyalty to Christ's cause everywhere; it strengthens the good things in denominational life; it removes that selfish spirit in church life, which exists wherever denominationalism is master. This reminds me of an illustration that Mr. Moody once used when speaking on this subject. He said: Let us take a journey to the far West in the winter time. We see a fence here and there; these represent the denominational lines. Let us take this same journey a few months later, when the grain is up. Now we see a vast plain. This is what Christian Endeavor fellowship will do, not removing the fences, but covering them up.

As regards the necessity for fellowship, all that I need to say is that the fundamental gifts of the religious life can be received by the individual. The highest gifts can only be received in fellowship. Christian Endeavor fellowship for the individual is to be found in the local Society, which ought to be as one family, and for the societies, in Unions, local, county and

State, with this important limitation: Our inter-denominational fellowship must not be used to cut our society loose from denominational control. Every country under heaven needs new enthusiasms and noble examples. There are false ideals of life to be shunned and a loose morality to be expelled. In our midst there is growing up a lessening sense of the sacredness of the marriage tie; an increasing disregard for the sanctities of the Sabbath. Here is our reasonable service! Let us devote our fellowship and all our forces to God for this end. Act with courage; not simply from a sense of duty, but also from love, having surrendered ourselves to the Mastership of Christ. We are all under one bond of fellowship, for Christ and the Church. "One is your Master, even Christ; and all ye are brethren." Since last Christian Endeavor Day we have added to our fellowship 316,000 souls. We have, wearing the same emblem, persons in almost every walk in life. As it has been said, one tradesman can recognize another. We are part of a vast army. Let us wear this emblem of fellowship where it can be seen. Soldiers of Christ, lift your banner for Christ and the Church a little higher. Let the world see where we stand.

Behold, how good a thing it is,  
And how becoming well,  
Together such as brethren are  
In unity to dwell!

CHAS. H. FEITNER.

BENEFICENCE.—As we look around and see on every side sorrow, and suffering, grief, despair, and want, in all their varied forms, our hearts are saddened at the sight, and involuntarily the cry rises to our lips, "Is there no balm in Gilead; is there no physician there?" Yes!

thank God, there is a way by which much of the suffering may be alleviated; the sorrow may be turned into joy, and grief and despair into faith and hope. God has given to every one of us the opportunity of counteracting in a large measure the terrible and direct results of sin in the world. Here beneficence comes to the front, and, as the sun's rays, piercing through the dark clouds, light up the earth with beauty and gladness, even so the exercise of the God-like virtue of beneficence dissipates the clouds of sorrow and brings happiness to many worn and weary hearts, causing them to sing for joy.

But some one may say, what do you mean by *beneficence*? I turn to the dictionary and find that the word means *active goodness*; not goodness in the abstract, not goodness sitting idly by with folded hands, but goodness that is full of life, goodness that manifests itself in deeds of kindness, words of cheer, pleasant smiles, to any and all with whom we may come in contact. Surely there is no work in which the young people of the Society of Christian Endeavor should be so actively engaged in as the work of beneficence. Does not our pledge bind us to do whatsoever the Master would have us do, and are we not required to follow in the footsteps of Him whose whole life might be summed up in the few words, "He went about continually doing good?" And was not His chief object in doing and dying that He might purchase to Himself a peculiar people, zealous of *good works*?

It is not my intention, neither would I have the time to enter into the various ways and methods of manifesting beneficence; each one must be guided by his means and opportunities. But let me say

in a general way, that we should all be actively engaged in good works, because that is pleasing to God. "Not every one that saith unto me, Lord! Lord! shall enter into the kingdom, but he that doeth the will of my Father which is in heaven." And we know that it is the will of Him, "who causeth His sun to shine on the evil and the good, and sendeth His rain on the just and unjust," to have His children like Him in doing good to others.

Again, we should be actively engaged in this work because of the happiness it brings to others. How often has the sinner been arrested in his downward course by a word kindly spoken, how often has a hard heart been melted by deeds of kindness, and souls brought to God by words of love!

Again, we should be actively engaged in this work for our own good. Would we know true happiness ourselves? It is only to be found in making others happy. If we would have good we must do good. If we would have that peace in our own souls that passeth all understanding, we must strive by the grace of God to bring that peace to others, and by so doing manifest that love which is the fulfilling of the law.

Let, then, our motto for the future be the words of the Spirit through the Apostle: "To do good and to communicate forget not; for with such sacrifice God is well pleased." And He who has promised that even a cup of cold water shall not lose its reward, shall return it unto your own bosom sevenfold.

"Then let us be doing while yet it is noon,  
For the sun loiters not in his mid-day career,  
Let us prove that we know how to value the boon,  
By using it well the brief time it is here.



No matter how humble his station may be,  
 There is labor enough for each one to perform,  
 With Faith, Hope, and Love, the invincible three,  
 He can work out his mission in sunshine and storm."

"To-day set about the great work to be done;  
 To linger or doubt is no trivial sin;  
 The harvest is plenteous, and ripe in the sun,  
 Awaiting the reapers to gather it in.  
 And he who returns when his labor is done,  
 Bearing sheaves for the garner of virtue and peace,  
 Shall receive the glad palm all the valiant have won,  
 Whose brilliance the future shall ever increase."  
 BESSIE SHAW MCGRAW.

GOOD CITIZENSHIP—Rev. J. R. Macduff has said, "Words tell what we should be; deeds tell what we are." We who have taken the Word of God to direct us in our pilgrimage through this world, and are governed by it, know from the teachings of Christ and His apostles the duties involved in good citizenship. These may be expressed in three words: Obedience, Honor and Prayer. (Rom. 13: 1-7; 1 Pet. 2: 13-15; 1 Tim. 2: 1, 2.) In the discharge of these duties we are to be governed by the idea of supreme loyalty to our Saviour and King. "In a conflict of authorities, the higher authority must rule." (Acts 4: 19.)

Many and great are the expenses incurred in the administration of government. These should be defrayed by those who enjoy its benefits. This we do, and hold that to seek in any way to avoid the payment of taxes is to be not only dishonest, but disloyal to the teachings of Christ. Bishop H. Potter, in his exposition of Matt. 22: 17-21, says our Saviour is not defining two duties which stand in contrast to each other. He is defining one duty in its just relation to another and a higher duty out of which it grows. Recall

the occasion of His words. Some one has brought to Him a penny, and asks whether it is lawful for a Jew to pay tribute to a Roman ruler. Jesus says in effect, "My brother, the penny itself has settled that question. It has stamped upon it an image, or medallion, which is Cæsar's likeness. Give Cæsar, therefore, his due. Pay taxes, obey the laws, honor the civil authorities; but that you may do so, begin by paying your taxes to God. The penny bears an image; so do you. The penny is from the mint of the Emperor; you are from the mint of God. The use of the penny is determined by its likeness; so, too, your use is determined by your likeness. Every faculty in you, every grace and charm and power which is most characteristic and distinctive, is the stamp of the divine hand. You are God's child; you bear His image. Render to Him your supreme and unceasing tribute, and in doing that, all other and minor questions will settle themselves. Render, therefore, unto Cæsar the things that are Cæsar's, do I say? Yes; but render them because, and in the inspiration of that higher duty, which bids you render unto God the things that are God's." If we were to be guided by the sentiment of the religious press and pulpit of to-day we would almost be forced to say that the essential to good citizenship is a proper use of the ballot. We have a higher citizenship and a nobler patriotism. We can see in the lives of Abraham, Joshua, David, Daniel and Paul the essentials of a good citizen. "In all thy ways acknowledge Him and He will direct thy paths." Could we as Christian Endeavorers consistently send one of our number to the Common Council of this city, where two-thirds of its members are owners of dens of iniquity which

are sending more souls to perdition daily than any other agency which Satan has? Do our deeds tell what we are on this line? We may be asked what we are doing to improve it. Our pledge gives us the answer. The will of Him who hath called us out of darkness into His marvelous light. We are following Christ's example; we are ambassadors of Christ, and our duty is to lead men out of this world to flee for refuge to Jesus Christ. It was by the word of His power He created the world, by the living Word He redeemed it, and by the preached word shall all nations acknowledge Him. The world may remonstrate; erring friends may disapprove; Satan may tempt; but with our finger on the revealed page, let the words of Paul be ever a divine formula for our guidance: "Be not deceived; God is not mocked, for whatsoever a man soweth that shall he also reap. For he that soweth to the flesh shall of the flesh reap corruption; but he that soweth to the Spirit shall of the Spirit reap life everlasting."

J. H. McKITTRICK.

Miss McClean then read the following Report in regard to the work of the Year Abroad:

"Our Society is part of a vast and constantly increasing army, numbering, as far back as last October, as many as 1,668,660 members in 27,841 societies. The year that ended with the Montreal Convention saw 316,000 Endeavorers added to our fellowship, saw 5,276 new societies formed, and, most glorious of all, saw 158,000 associate members and other Endeavorers added to the Church. Since last Christian Endeavor Day, 17,000 zealous young Christians have gathered at Montreal under the banner, "For Christ and the Church," and held the first International Endeavor Con-

vention convened outside the United States. This great assembly was wonderful for its enthusiasm, admirable in its practical aims, and has in many ways borne blessed fruit. It has been followed by a series of State, Territorial and Provincial conventions, many of them entirely unparalleled for size and power, and all of these unions have reported sturdy growth, earnest endeavors and rich accomplishment. The year has seen increased activity in Christian Endeavor work among the sailors. Along either ocean, and by the side of the great lakes, State Superintendents of Floating societies are busily at work, and sailors by the hundred have become loyal to Christian Endeavor. Last October as many as 1,000 sailors were proudly wearing our badge, on over 200 ships, and now there are many more. Alongside the sea, Endeavorers in many localities have been at work for the heroic bands of life-savers, conducting meetings and in many ways helping them. The movement is spreading among commercial travelers, and many of these knights-errant of trade now wear the Christian Endeavor badge. During the year, Endeavor Societies have greatly multiplied among the Germans, and the German Christian Endeavor Union of America is rapidly growing. Senior Societies are meeting with increased favor. Junior Societies are multiplying at a rate which promises soon to bring their number up to that of the Young People's Societies, and nowhere in the Christian Endeavor world are there more zealous, consecrated workers than these Juniors and their leaders. Among the Indians, among prisoners, among Chinamen, our societies are increasingly flourishing. From all these special lines of work have come countless reports of

great good accomplished. But certainly in no one thing has the year's labor of our societies been more lovingly enthusiastic than in Missions. The Christian Endeavor Missionary Institute has established its missionary extension course of lectures in many States and cities. City unions, notably those of Philadelphia, Chicago and New York, have become thoroughly organized for missionary activities. Denominational Christian Endeavor missionary leagues have been formed. The denominational Boards of Missions have been enriched by generous gifts from Endeavorers, amounting to at least one hundred thousand dollars. Courses of missionary study have been undertaken, in private and in classes. Christian Endeavor missionary libraries have been formed. Under the direction of denominational boards, Christian Endeavorers have built mission churches, and supported many missionaries at home and abroad. Best of all, many a young life has been consecrated to the glorious work of the missionary. Time does not permit even the mention of the multifarious activities of this Christian Endeavor year. Never before, in all the world's history, have young people worked so hard and so zealously for Christ and the Church."

The reading of these papers was interspersed with songs of praise and prayers, so aptly expressed and so manifestly the breathing of spiritual desire as to stir the hearts of waiting worshipers.

A very pleasant feature of the exercises was an address from one of the elders of the congregation, at the special request of the Society, on "Practical Undertakings," in which he threw out many valuable hints, and urged the necessity of being thoroughly equipped in order to do effective

Christian work. Then came a consecration service. In response to the leader, each committee rose and renewed their consecration vow in the following scriptural and consequently very appropriate terms:

*Officers.*—Teach me, O Lord, the way of Thy statutes, and I shall keep it unto the end.

*Sabbath-school.*—O, send out Thy light and Thy truth. We will give ourselves continually to prayer and to the ministry of the Word.

*Temperance Committee.*—I will let my moderation be known to all men. I will keep my body under, and bring it into subjection.

*Lookout Committee.*—We will try to look not every man on his own things, but every man also on the things of others.

*Prayer-meeting Committee.*—As for me, I will call upon God, and the Lord shall save me. The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth.

*Missionary Committee.*—For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth.

*Social Committee.*—I will rejoice in the Lord; I will joy in the God of my salvation.

This interesting and helpful hour of service was closed with a self-denial offering of some fifteen dollars, which, as agreed upon subsequently, has been sent to Rev. James S. Stewart, of Latakia, to aid in furnishing the reading-room in the new building; eight or ten sentence prayers, singing two verses of the 143d Psalm and the Benediction.



## EDITORIAL NOTES.

—The following contributions towards the salary of the Pastors' Missionary have been received from the ministers of the Church since our last report:

Rev. J. A. Black.....	\$5 00
Wyman, Ia.	
“ Henry Easson.....	20 00
Beaver Falls, Pa.	
“ J. R. Latimer.....	5 00
Rose Point, Pa.	

Mr. Latimer sent forward nearly the whole of his contribution for the five-year term, but we only publish in this list the amount of the annual offering, for reasons that will be obvious after a while. Only forty-five out of one hundred and seven ministers have as yet intimated their desire to co-operate in this enterprise. We hope that no one will deny himself this privilege.

—The following contributions towards the salary of Elders' Missionary have also been received since our last report:

Mr. M. G. Euwer.....	\$3 65
Parnassus, Pa.	
“ R. G. Robb.....	4 00
Sharon, Pa.	
“ John H. Currie.....	3 65
Bloomington, Ind.	
“ J. R. Steele.....	3 65
“ J. B. Patterson.....	3 65
“ J. M. Elder.....	3 65
New Alexandria, Pa.	
“ James Milligan.....	3 65
Peoria, N. Y.	
“ David Campbell.....	3 65
Lake Reno, Minn.	

In our last issue the contributions from the Elders of Northwood and Baldwin, Ill., respectively, were credited to Mrs. Speer and Mrs. Patterson, a typographical error that was overlooked in reading page-proof.

—In forwarding a third subscription to

the Young Woman's Fund for the support of a foreign missionary, Mrs. Edwin Chase, of Cornwallis, N. S., enclosed six dollars and seventy-four cents for Foreign Missions from her Sabbath-school class. We thank the members of this Class for their yearly remembrance of this branch of the Church's work, and hope that each of them may receive the special blessing that is secured to every one who does what he can to make known to others the Gospel of eternal life.

—A few weeks ago we received an interesting letter from Rev. W. W. Carithers, our devoted missionary to the Indians. With other moneys that it covered, that he instructed us to apply to different purposes, were twenty-five dollars that he had promised Dr. Metheny for the proposed Mission to China. The same mail brought a letter from Mrs. Mary T. Dunn, of Quinter, Kan., with one dollar for the same Mission and another for the General Fund. These contributions have been put into the hands of the Treasurer.

—Thankful acknowledgment is made of the receipt of fourteen dollars and eight cents from “The J. H. Wylie Mission Band” of Olathe Congregation, Kansas. At the request of the donors this money will be devoted to the work under the supervision of Rev. J. Boggs Dodds in Suadia.

—Miss Rosa T. Wilson, who has kindly sent us a brief account of the work that she and her sister with others are doing in Gurdaspur, Northern India, left this country for her present field of labor some seven years ago in the same steamer with Miss Maggie B. Edgar, of Latakia. She is well known to the Covenanters of Morning Sun, and her communication will be read with special interest.

—The Ladies' Missionary Society of Olathe Congregation have this year added one dollar and forty-five cents to their annual contribution of twelve dollars and fifty cents for the support of a foreign missionary.

—At the request of Miss Mary M. Henning, corresponding secretary of the society, we insert the following notice:

Arrangements have been made to hold the ninth annual meeting of the Women's Missionary Society, of Pittsburg Presbytery, in Wilkinsburg, May 24 and 25. It is hoped a very generous thank offering will be given this year.

MARY M. HENNING,

*Corresponding Secretary.*

—The Secretary of the Board of Superintendents of the Theological Seminary has sent us the following notice:

The closing exercises of the Theological Seminary for the Session 1893 94 will be held Tuesday, March 20th. The Board of Superintendents will meet at 9 A. M. in the Seminary Building. Discourses by the Students will be given at 3 and 7:30 P. M. in the Central Church.

J. W. SPROULL, *Secretary.*

—Now is the time to subscribe for the *Christian's Reformer and Dissenter*. At this crucial hour in the history of the American Nation, no Covenanter can afford to be without a paper that has special facilities for giving full and reliable news of the great movement to secure a Christian Amendment to the National Charter. Subscribers should, in ordering the paper, ask for the back numbers for this year, that they may have the complete story of the great movement. The number issued on the Tenth of February contains a stenographic report of the first hearing before the Judiciary Committee.

A second hearing is fixed for the Sixth of March. In the meantime there should be much earnest prayer to the Redeemer and Head of the Church that the brethren who are chosen to present the question before the Committee may be under the guidance and control of the Holy Spirit, and that the members of the Committee may be inclined to put honor on our Lord. Nor should there be any difference of sentiment, much less dissension, in regard to a matter so important and far-reaching in its results. Let the members of the Covenanter Church present an undivided front, ready to be, to give, to do, whatever the Lord may demand to secure a constitutional recognition of His Authority and Law. In this country a majority of the people are professedly Christian, there are laws on the statute books in harmony with revealed truth, and frequently God-fearing men are called to fill its places of power and trust, but the Civil Constitution is not on the Lord's side. Shall we not cry, "It is time for Thee, Lord, to work, for men make void Thy Law," and then wait, strong in faith, and consecrating all our energies to His service? He is on the Throne. As every drop of water in the stormy ocean is under the control of irresistible law, so all existing infidelities and passions, and disturbing forces in the moral world, are under His control, and He will work for His own glory.

Many are saying that this movement is visionary. On the morning of June 22, 1680, twenty men rode up the High street of Sanquhar, and Richard Cameron, after prayer and praise, read aloud from the Market Cross of that Ancient Burg a declaration deposing the reigning monarch, "as having forfeited several years

before all right, title or interest in the crown of Scotland." What a set of fools and visionaries! That declaration of war set on foot a series of political changes in the nation, and in 1688 the act of Cameron and his loyal followers was repeated on a grander scale, and historians call it the glorious Revolution. It is not improbable that Argyle, Guthrie, Renwick, and many others, were counted visionary for expecting to save their country through efforts that led to imprisonment and death. And yet the contendings of these men gave birth to civil and religious liberty. If we believe in the great principle that underlies this movement for a Christian Amendment, we can say with the great apostle, even under the most disheartening circumstances, "perplexed, but not in despair."

For God, earth's King, is reigning,  
 In psalms His praise make known;  
 God ever rules the nations,  
 God sits on holy throne.  
 Because the earth's defenders  
 Belong to God alone,  
 They all belong to Jesus,  
 He's the Exalted One.

—The HERALD OF MISSION NEWS has designed a picture of all the foreign missionaries of the Reformed Presbyterian Church in America, from the inception of the missionary enterprise in 1856 to the close of 1893. The picture, which is twenty inches wide and eighteen inches high, consists of forty-three vignette portraits so arranged as to show at a glance the fields to which these Christian workers were originally assigned or in which they are at present laboring. On each card is mounted in distinct letters and figures the name of the missionary and the date of appointment and the date in case of death, resignation,

marriage or transference from one field to another. All the photographs are finely executed, even those that had to be worked up from copies, when the originals could not be obtained, having a fresh and life-like appearance.

In the upper corners of this unique picture are bunches of wild flowers, and in the lower corners a horse-shoe wreath and an anchor of wild flowers, gathered in Asia Minor and Northern Syria and brought to this country by the missionaries, while sprays and bits of weed are scattered here and there among the portraits. In the center of the title is the bullet-torn flag that the Covenanters of East Munkland carried at the famous battle of Bothwell Brig in 1678.

This picture is historic and educative. It should have a place in every Sabbath-school, if not in every family. The pastor or superintendent or parent who purchases one will put within the reach of those who are under his care a pictorial history from which they can learn more of the missionaries and their respective fields of labor in half an hour than from any other source of information in half a month.

The HERALD OF MISSION NEWS, in the expectation of selling at least one to each congregation, offers the picture, mounted on cardboard and ready for framing, at the low price of *four dollars*, or framed in dark-brown oak for *six dollars and fifty cents*. It will be on exhibition at Synod and for sale there. It is suggested that intending purchasers authorize delegates to Synod to buy, if on examination the group is found to be all that it is here represented to be. This will save the item of expense.



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